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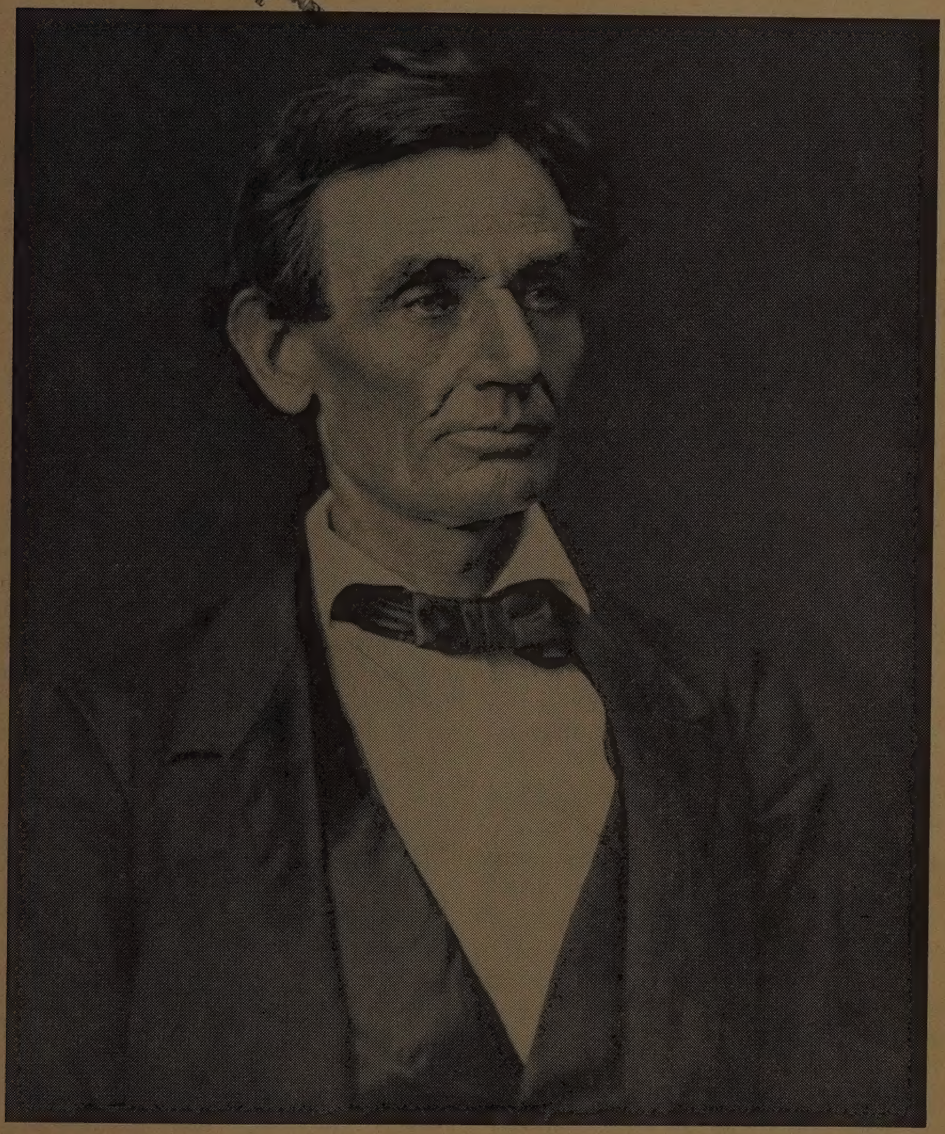

He was not a pretty man by any means, nor was he an ugly one; he was a homely man, less of his looks, plain-looking and plain-acting . . . . He was a sad-looking man; his ancholy dripped from him as he walked.

Herndon's Life of Lincoln

The Song That Made a President Cry

Mary Nygaard Pete

SING it again. Please, sing it again," begged President Abraham Lincoln, with tears streaming down his cheeks.

The scene was an opera house in Washington, D.C., and the song that had caused his tears to flow was the *Battle Hymn of the Republic.* Parson Macabe, fighting chaplain of the One Hundred and Twenty-second Ohio, who had just been released from Libby Prison, was on the stage.

No Shakespearean actor ever held more complete sway over his audience. The hundreds who filled the seats of the old theatre building moaned, and wept, and prayed, as he told them of the thousands who were still incarcerated in the gloomy old ships' chandlery of Richmond that was known as Libby Prison. He told of the filth, the vermin, and the lack of food, and his audience sat grim-lipped and listened.

But then he told of the morale of the prisoners. He told of the old Negro who had smuggled in to them word of the victory at Gettysburg, and of how the men had recognized it for what it was: the turning point of the war, the end of the rebellion, the return to homes and loved ones. And the thousands who had been without hope forgot their filth, their vermin, and their hunger, and they sang. How they sang! "Mine eyes have seen the glory of the coming of the Lord"—the song that had been wrenched from the heart of that sincere and tender-hearted woman, Julia Ward Howe.

It had been on a bleak November day in the year 1862 that Julia Ward Howe had gone with her husband, Dr. Howe, to the capital city to inspect the Massachusetts troops. It had been a service requested by their friend, the Honorable Mr. Andrews, governor of the State of Massachusetts.

The governor and Dr. and Mrs. Howe had set out on horseback to pay a visit to the Massachusetts regiment, but had been forced to turn back. The city was in imminent danger of attack. The rumble of the big guns could be heard from within the city limits. All who did not have urgent business in the capital had fled.

The streets were jam-packed with soldiers, "row on row of burnished steel." These men wore a look of firm determination. They would never give up. "They have sounded out the trumpet that shall never call retreat."

Mrs. Howe's eyes filled with tears. Her heart o flowed with a grim pride in these boys. Here and t she heard them singing the stirring song of the U propagandists, *John Brown's Body.*

"You should write new words to that song, Julia," governor said.

"I have often prayed that I might," she answ simply.

That night the scenes she had witnessed kept pas through her mind until she found sleep impossible. arose and gazed out the window of her room in the Willard Hotel. In the dimness of the early dawn half saw, half imagined, the encampment of troops knew encircled the city.

Mrs. Howe tried to count the points of light glowed so faintly but reassuringly there in the dark "The watchfires of a hundred circling camps," mused. Suddenly she shivered and drew her robe r closely about her. It was chilly here by the windo chilly and damp. What must it be like in the camp the soldiers?

She returned to her bed and tried again to s Scenes and phrases kept forming and dissolving in mind like the mists that hung in the valley. Dre and poems are elusive things. She must pin them do She groped about in the desk and came out with a s of paper and a pencil. Words were crowding nov the forefront of her brain, demanding to be wri She must get them down before they escaped her.

"Mine eyes have seen the glory of the coming of Lord. He is trampling out the vintage where the gr of wrath are stored."

The song was written in one sitting. Mrs. Howe ca it *The Battle Hymn of the Republic.* She sent i *Atlantic* magazine and was paid four dollars for it. S to the tune of *John Brown's Body,* it caught on insta and, like wildfire, swept across the land.

And President Lincoln, who loved sad songs, l this one. That sensitive man, who admitted tha often laughed to conceal his tears, wept openly whe heard it, and begged, "Sing it again. Please, sin again." So the hundreds who sat in the seats of the theatre building in Washington, D.C. that memor night sang it again, led by the fighting chaplain Ohio, old Parson Macabe.

e TV show nobody saw
ıched off . . .

Chicago's Fire of Freedom

Robert E. A. Lee

Mrs. O'Leary's cow and the manage-
nt of a Chicago television station
e something in common—they both
ched off a rather spectacular con-
gration.

The latter-day blaze has been termed
an editorial writer as "a little flurry"
ile a newspaper columnist labeled it
heated controversy . . . developing
virtually a religious war." One
le journal noted for its breezy and
nted vernacular headlined: **Chi Em-
iled in Hot Religioso Hassle. . . .**

he combustion in the Windy City
not spontaneous. It was sparked
WGN-TV when it suddenly can-
ed its scheduled showing of the
ion picture **Martin Luther** two days
re it was to make its world tele-
on premiere on December 21. The
ion said it elected to cancel the film
iew of an "emotional reaction" that
appeared following the announce-
nt of its showing. It did not want to
a party to "the development of any
understanding or ill will among
ons of the Christian faith in the
cagoland area," according to a state-
nt.

rotestants, with unprecedented soli-
ty, were aroused; they countered
ost immediately with the charge of
nsorship" as the result of pressures
ch they were convinced, on the
s of discussions with the station,
ve been mobilized by the Roman
holic Church to secure the banning
his film."

he issue isn't settled yet at this writ-
ing and likely won't be soon because the station seems adamant in refusing to consider rescheduling the picture (even though privately it has said it made a mistake in cancelling); the Protestant Action Committee, representing Greater Chicago's Church Federation and Lutheran Council together with other inter-church and secular organizations, has stated it is prepared for "a last-ditch battle for freedom of Chicago television from sectarian censorship."

WGN's Story

WGN-TV had inherited an excellent tradition of independent broadcasting from its forerunner, WGN radio. Both outlets are owned by the Chicago Tribune enterprises. Religious groups have on various occasions expressed their appreciation for the stations' public service programming, which is respectable as compared to the national average in this field. They would not challenge the statement of the general manager, Ward L. Quaal, saying, "I am genuinely and properly proud of the great record which we have made in the matter of service to the three major religious faiths and denominations therein."

The station's decision to select **Martin Luther** for sponsorship at one of its prime viewing hours was not made rashly. It deliberated carefully, screening the film on at least two occasions and reviewing the distinctive pattern of its theatrical distribution history. It found one of its regular sponsors eager and willing to show the picture. The film was booked through a license contract on the basis of its merits as a dramatic feature. The possibility of "fireworks" from a certain obvious source was even discussed with us quite frankly. We preferred an after-Christmas date because we were eager that all possible publicity for the showing should be channeled through those same church groups in Chicago who had so magnificently supported the 13-week run of the Luther film several years before in the Loop theater. Churches have little spare time for extra-curricular interests just before Christmas. But WGN-TV had a sponsor ready to sign on the line and said to us, in effect, "Either this date (December 21) or none at all." We thereupon agreed to the date.

The Fireworks Start

"The fireworks have started," a station official told us by telephone a week before the scheduled Friday night broadcast. Specifically, he referred to an impending visit from a representative of the Roman Catholic chancery office. But he was confident that the station would not let this cause it to renege its previous assurances that the film would show. He even marshalled arguments why WGN-TV felt it had an obligation to the total audience to proceed with the schedule. It was clear, however, that the pressure was on.

The tip-off came on December 18th that the station was weakening. That afternoon the rumor spread throughout Chicago and the nation. Telegrams of encouragement descended upon the station.

An informant reached us in New York by telephone late that same night with the word that the decision to cancel had been made. A group was meeting in Chicago for breakfast the next morning to consider the seriousness of the situation; could we join them? We

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CARMEN MITCHELL, Managing Editor • MELVA ROREM, Assistant Editor

al organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. an, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minne- 15, Minnesota.

landed in Chicago some four hours later. A vigilance committee, representing the broadest possible sweep of Protestantism in Chicago, was in session at 8 A.M., December 19.

They had one primary objective: to reach the top level of responsibility at the station in order to delay the public announcement long enough to have all viewpoints of public opinion heard by the station. A telephone interview appointment had been arranged between the president of the Church Federation, as spokesman for the committee, and a top echelon executive of the Tribune organization. A delegation from the group stood by, prepared to plead the case. But the call never came.

A Protest Is Drafted

The rebuff was followed by the release to the wire services of the cancellation statement from WGN-TV. The group met again and drafted a protest. A press conference was called immediately. The committee requested the authorities responsible for the station to "declare their independence of any sectarian censorship and return to their original decision to televise the film **Martin Luther.**"

These seven points provided the basis for the protest:

(1) De facto censorship of this character violates the principles of civil and religious liberty as defined in the first amendment to the United States' Constitution.

(2) The **Martin Luther** picture has been received and acclaimed by the cinema public throughout the United States, including Chicago, and many foreign countries as a picture of high artistic and dramatic excellence and of historic authenticity.

(3) The picture was reviewed and received by the station directors and by the commercial sponsor as such a film and it was accepted as a dramatic, historic film of high excellence.

(4) It presents the story and struggle of a character and a period of history precious to the religious traditions of a large segment of Chicagoland people.

(5) It presents a movement in history vital to the principles of liberty and freedom inherent in our democracy.

(6) While the picture has important religious content, it is not sectarian, and is far less controversial than many other television programs which have been telecast by WGN without protest from us, although their content and point of view was favorable to the Roman Catholic Church.

(7) Announcement of the showing has been widely received and the picture has been expected by thousands of people throughout the area.

That night a telegram on behalf of the committee went to the Federal Communications Commission in Washington advising them of the action taken. A copy of the protest followed by air mail.

Then the management of the station granted an audience with a delegation of the group. It being only five days until Christmas, the group agreed not to discuss the issue further until another conference could be held sometime in January to explore the possibility of rescheduling the film.

As producers of the film, we wondered: does WGN-TV consider that it continues to have a valid license for showing the film? Is it interested in discussing another date? Finally by telephone we received an affirmative reply to both questions and agreed to meet right after Christmas, on December 27, to discuss it.

We could interpret the position of the station, as reflected in that conference, as having mellowed. They were seriously concerned by the reaction to the cancellation and told us they wanted to show **Martin Luther.** They were looking for comparable films portraying the lives of historical figures of other faiths, presumably to neutralize the "emotional reaction." But station officials would not discuss any specific date for showing the film because they said they had an agreement to explore this matter further with a volunteer group of Chicago Protestant churchmen early in January.

Meanwhile the reaction to the cancellation continued to echo both in Chicago and throughout the country. Newspapers reported a WGN-TV spokesman as saying that the ban stirred the greatest letter and telegram response in the station's history.

Msgr. R. M. Burke, chancellor of the Chicago Archdiocese of the Roman Catholic Church was quoted as stating, "We have not made any representations to WGN-TV in any way. As far as the 1,800,000 Catholics here are concer it was an individual matter if they fit to protest against a film they sider historically inaccurate, if downright insulting."

The report in **Time** magazine "Even WGN's avowed reason for celling the film raised doubts as t wisdom in knuckling under to wh called 'an emotional reaction.' "

In a lead editorial the **Chicago** **News** reviewed the position of M Luther in history, saying, "Since ther was a real person, the story o life can be read in innumerable boo although naturally of varying inte tation. That being so, we can thin no good reason why it should n shown as a movie. Obviously, it w not please everybody, and assu those who might be displeased ha perfect right to voice their displea Many others would like to see it. little flurry, some 400 years afte great dispute touched off by Lu would seem to be most easily res by voting a citation to the TV st for excessive timidity."

An Impasse

Finally, the awaited conferenc tween the station management the action committee was held on uary 8. We were invited by the st to attend also. A more amazing se we have never experienced.

The management was immed on the defensive and it became to the church representatives tha station had completely missed the The station felt the group was

(Continued on pa

Bob Lee is executive secretary of Lu Church Productions, Inc., producers of tin Luther." He was formerly assista rector of Public Relations for the EL

Madagascar Diary

ithin the last several years the International Mission- Council has had two commissions visiting churches d missions in Africa to study *the ministry*. The object s been to assist the churches in strengthening their nisterial training programs to meet today's opportuni- s on the fast-changing African scene.

Last September, October, and November, a third mmission visited Madagascar for the same purpose. ere were four members on the commission: a Mala- sy pastor; a French pastor; Dr. Fridtjov Birkeli, the rector of the Department of World Missions of the utheran World Federation; and Dr. Charles Ranson, neral secretary of the International Missionary Coun- . Dr. Birkeli was born in Madagascar and some years o served there as a missionary of the Norwegian ission Society. The official report of the commission s not been released yet, but from time to time I have ceived copies of the installments of Dr. Ranson's *nfidential Madagascar Diary*. With his permission I bmit a few paragraphs of his Diary observations while was visiting our ELC field:

"The Evangelical Lutheran Mission is established here ort Dauphin) in some strength. There is an Ecole Nor- l and a School for Missionaries' Children, in addition the Bible School already mentioned. The Mission seems be well supplied with younger missionaries—men and men. The quality of some of these is impressive and ir morale is excellent. One attractive youngster (who s been out here for three or four years), after walking round his compound, said, with obvious conviction: his is, for me, the loveliest place on earth.' Another ung man, at the end of his first term of service (seven rs) is doing an adventurous piece of pioneering in a note and lonely station in the bush. Before coming out re, he had seen some years of service in the U. S. A. Air rce. He is a tough and unromantic type. Yet, as he ked of his work, there was a glow of freshness and ality in what he told me. Amongst other things, he de- ibed the manner in which he meets the local demand for re education, through bush schools. When a village asks a school and a teacher, he says: 'If you really want this dly enough, you will put up the building yourselves.' d they do. Then he says: 'I'll find you a teacher if you ll undertake to pay so much per month to cover his salary.' They have a palaver on the subject; and in most cases come back and say: '*Must* we pay this every month? We would rather sell some cattle (or some grain perhaps) and pay the annual amount in one go.' And, again, they do so, usually in advance. He is taking a corresponding line in the development of self-support in the congregations."

"*Sunday, 23rd September, 1956.* This morning we went out to the country (50 kms. from Fort Dauphin) to attend the opening of a new church. It was a solid, if not a beautiful, structure of stone and cement. The mission had supplied the cement and a corrugated asbestos roof. The local congregation had quarried and hauled the stone and supplied the labor. There was obviously tremendous pride in the achievement. Great crowds came from far and near. Many walked the 50 kms. from Fort Dauphin. It was a joyous festival—a real day out for the simple, uninhibited crowds. After the service and a mid-day Malagasy meal, Michaeli and I had a long and useful session with the half-dozen pastors present. It was nearly evening when we got back to Fort Dauphin."

"*September 24, 1956. Fort Dauphin.* The day began at 7:30 a.m. with a long session in the Ecole Biblique. These institutions are training centres for lay catechists; but they also form the main sources of recruitment for the ordained ministry in the Lutheran Church in Madagascar. In these Southern territories, the Bible Schools have to work with very raw material. The great majority of the students have had no formal education before coming to the Bible School. Many can barely read and write. They are a jungly looking crowd, far removed from ordinary Western conceptions of what a theological student looks like! Raw material is a correct description. Those who become candidates for the ordained ministry go on to another institution, the Ecole Pastorale, which has a much higher standard. But this is where they all start. And I looked at the student body with much interest. I decided at once that there would not be much use in discussing 'The Ministry' in abstract terms with this crowd. I, therefore, suggested that one or two students should be asked to tell us something of their history, the reasons which led them to want to be catechists and the route by which they finally reached the Bible School. The first chap to lead off was a rugged looking character, who looked as though he could be my father (in respect of age, at least!). He was 33, and the oldest student in the School. His story was arresting and told with graphic simplicity. Here is the substance of it as I jotted down the interpretation.

" 'I was born a pagan. As a boy, I hated Christianity. I came from my village and got work in Fort Dauphin. There I learned more about Jesus Christ. My child became ill and I was very afraid. I told God that if the child got better I would become a Christian. The child recovered, and I forgot my promise. Then the child became ill again. I was very anxious, so I went to the witch-doctor. He performed some ceremonies. Suddenly he said to me: "You have made a promise to God, which you have not kept." I was so startled that I dropped the charms and fled from the witch-doctor. I was in great anguish in my soul. I went

(Continued on page 163)

EDITORIALS

"Time Takes Care of Everything"

The glamorous moving picture actress descended in all her glory from the overseas plane for her first visit to American shores in almost eight years. Her departure eight years ago, with its accompanying events, was a first class scandal. It involved infidelity to her marriage vow, desertion of her husband and a little girl, the birth of a child by a foreign moving picture director some time before she divorced her husband. Now she returned in triumph to receive a high award.

In reply to a question from a reporter as to whether she had resented the criticism in America of her conduct, she replied, "It was pretty tough in those days, but time takes care of everything." Had she forgiven the Americans who had criticized her? No answer; evidently there must be *some* limit to even her magnanimity! Had all the publicity eight years ago hurt her career? "Hurt my career? No. Not at all."

Followed a triumphant 36 hours on American soil. She received her award. A television variety show scored a major victory over a rival by presenting a filmed appearance of the actress. Then she sped back over the ocean. Time had taken care of everything. Some day, perhaps, she would bring herself to forgive all earlier criticism; she might even—Oh, happy day!—return to Hollywood and make a few films.

One wonders how many people (they would have be in the later middle age bracket or older) read news stories and remembered an incident of some years ago which involved a beloved actor of the "sile films. He was a comedian, one of the greatest of day. He, too, was involved in a scandal, a bad one, certainly no worse than the one of eight years ago. you recall that affair? Never was another film featur that actor made; never did his face appear again "the silver screen."

We are tempted to say that the actress' statem "Time takes care of everything," could be impro upon by the addition of one letter to the first w Let it read, "*Times* take care of everything." In o words, it seems that conduct which would have bla a public figure into permanent oblivion a generat ago needs only the healing hand of eight years o in this generation.

The original statement just isn't true. There some things that time does not take care of. On them is the Law of God. The Sixth Commandm "Thou shalt not commit adultery," happens to be b on truth, divine and immutable. The generation w forgets that has forgotten one of its basic lessons.

Books Will Be Reviewed

In one of the next issues of Lutheran Herald a department of Book Reviews will make its appearance, one which we plan to publish twice monthly. A similar department was a regular feature many years ago, and the staff is happy to be able to resume a department which will, we know, be both popular and useful.

The Book Review department will be in charge of Associate Editor William H. Gentz. It will be recalled that Pastor Gentz is also book editor for Augsburg Publishing House. Thus we have an ideal combination of functions for the editing of our new department.

Several basic considerations will dictate the types of books to be reviewed and also the kind of reviews we will seek to publish. We shall aim at brevity, for one thing; it is better to have several rather short revi than one or two longer ones. The choice of books be dictated chiefly by our understanding of the mak of our readership. Hundreds of books of interest concern to both pastors and people of the Church published every year. Most of them come to the of the book editor. In consultation with the other m bers of the Herald staff, he will select the books suited for review in our columns.

The popular *Book News Letter* will continue to published, of course. In some cases the same book be reviewed in both publications. The reviews will however, be identical.

We hope our Book Review department will pr interesting and useful.

hould Not "Tolerance" Be Mutual?

o doubt almost every editor has some sort of "editorial ck pile" in his office to which are added, from time time, items which may or may not provide fodder for ture editorializing. At intervals the "pile" is leafed rough, with the usual result that ninety per cent of e material lands in the permanent haven of "File 13" d the other ten per cent appears in some editorial rm.

This editor's "pile" has grown to unusual proportions e past two months, due to decidedly limited editorial iting. The inevitable "leafing through" having now en done, several items on two related subjects lie here the worktable. If time were a consideration, they ould be discarded. Only one of them is current; the ers belong several months back. Yet, as we looked em over and reread them, we decided to do what we ended to do when they began to accumulate. Perhaps at we have to say will be all the more significant cause it is separated by some time from the happenings ich give rise to it.

rst comes a group of half a dozen or so letters and ppings which hearken back to the action of the Par- ment of Norway last November in repealing the nti-Jesuit" provision of the Constitution. In 1814, this itence was incorporated into the Constitution: "Jesuits ist not be tolerated" (Jesuiter maa ikke taales). Thus, almost a century and a half, no Jesuit could set foot the soil of Norway. Despite the relaxing of other trictions, as well as several attempts to have this nstitutional provision repealed, it was not until No- mber, 1956, that the Parliament, by a vote of 111 to 31 pealed the anti-Jesuit provision.

Repeal came after 10 hours of heated debate. Seven Norway's nine bishops favored repeal. (An ELC stor now in Oslo wrote us commenting on this fact d asked, "Can you beat it?") Six leading professors theology favored repeal. On the other hand, every mber of "The Christian People's Party" in Parliament d many other distinguished members opposed repeal. any rate, the sentence was repealed, and Jesuits can ain enter Norway. That is "Exhibit No. 1."

Next we turn to two clippings regarding restrictions on Protestant freedom in other countries. From Spain me a story, dated Nov. 11, 1956 (just 10 days after e action of the Norwegian Parliament), headed "Spain stricts Civil Marriage to Non-Catholics." We need t rehearse the details. It is merely another of the keningly long series of incidents which reveal re- iction in Roman Catholic lands upon non-Catholics. It falls short of actual persecution but is still farther short of religious liberty.

Then there is a December 10 story from Vienna, Austria, telling of attempts by Protestants to secure revision of certain laws which discriminate against non-Roman Catholics. And, finally, a current newspaper clipping which indicates that our State Department is taking cognizance of restriction against Protestants in one of the South American countries.

What is the significance of all this? To us, it raises a question which most of us have probably shied away from: Shouldn't "tolerance" be mutual? It was interesting to notice that one of Norway's leading religious periodicals, *Var Kirke,* came out editorially in favor of repealing the anti-Jesuit provision. In doing so it emphasized that such matters belong in the spiritual rather than in the temporal realm. It went on to say:

"We hear with the greatest sorrow of the impossibly difficult circumstances of the few evangelical Christians in countries like Spain. But in our struggle for the rights of these people it is important that we shall have swept in front of our own door, making sure that there is nothing in our own land to give offense."

Another Norwegian publication, in somewhat similar vein, points to the hopeless situation of evangelicals in South American countries, particularly Colombia.

It was also interesting to notice that in the debate in Norway, frequent reference was made to the United Nations Declaration of Human Rights. The point was made that Norway, a UN member, was not fully living up to the Declaration as long as a religious group was discriminated against.

No doubt all of that is right and correct, honorable and Christian. But what of mutuality? Is it only non-Roman Catholic lands which shall legislate and enforce complete religious liberty, practice genuine tolerance? In the meanwhile, shall Roman Catholic lands continue to repress and restrict, even persecute, those of another faith? Norway is almost exclusively Lutheran in the make-up of its people, and Lutheranism is the state religion. But it is no more Lutheran than Spain or Colombia are Roman Catholic.

So we ask, although we have to admit that we have no answer, Should not religious tolerance be mutual? If the Declaration of Rights is binding upon Norway, is it not equally binding on Roman Catholic countries? If the Roman Church can insist on full right to proselytize in Norway, should not Protestants be given the same rights in Spain and Colombia? Does anyone have the answer?

People who have known racial subjection and extreme poverty are likely to listen to anyone who will offer them freedom and food. Will they be convinced by Christian or communist?

The World Challenge—Is It Mine?

Mrs. L. E. Meierd
General Missions Secret

Nations of the world today are struggling in mortal combat. Atheistic communism is challenging Christian democracy. Even though much of the strife may take place without the use of arms, you and I know communism to be a deadly foe. A major reason for its great danger lies in the fact that it is continually on the offensive. If it retreats in one area, it is only to strike out with insidious effect in another. Thus it places America and other freedom-loving nations on the defensive. Yet we all know that while defense is necessary, wars are never won by those with purely defensive tactics. What then is our offensive?

World Aspirations

Before we can answer this vital question, we need to consider present world desires. Perhaps we should begin with *peace;* never has there been an era in which mankind has been so desirous of peace as in the atomic age. Yet even today those who place peace at the top of their list of aspirations will be found living in nations with a measure of freedom and worldly comfort. People who have lost freedom are often willing to forfeit their lives to obtain it; the recent revolution in Hungary is proof of this. We who have much in the way of material blessings and the freedom to enjoy life in a nation dedicated to upholding human rights have much to lose through war. Today atomic power used wrongly threatens our entire civilization.

Vast areas of the earth are throwing off the yoke which white men have placed upon them in the past. With the death of colonialism, their new leaders seek advances in the areas of agriculture, industrialization, and health which will assist their people to rise to new living standards. People who have known racial subjection and extreme poverty are likely to listen to anyone who will offer them freedom and food. Will they be convinced by Christian or communist?

Role of the Christian Missionary

It is a well known fact that the Christian missionary has brought the desire for improved living standards to people the world over. It is impossible to teach men about the love of Christ without seeking to raise them from lives of filth and squalor. The first approach to natives has often come through physical healing; it is then that receptive hearts will listen to the Christian message. And so it is that the doctor, nurse, and hospital have played major roles in mission work.

Education is of prime importance if backward people are to achieve improvements in living standards. Here, too, a desire for literacy develops in the native who learns that God comes t through His Word. In the front r of literacy experts today is Dr. Fr Laubach, a Christian missionary has achieved miracles in this area foreign fields. As a guest on a re television program in Los Angeles maintained that one important mo of American Christians should b share our knowledge and achievem with backward countries in order their living standards might be vanced.

Today too we are hearing more more about the need for an indige church; in other words, it is the and aim of our missionaries to rem on mission fields only until they so well established that native per nel can well continue to spread G Word. This can only be achi through great emphasis on educa for the native leadership to be effe must be trained. As a result we the continued trend to provide n sary schools and seminaries wit which the indigenous church ca exist.

Missions—Our Offensive

It might be wise to consider Ch parting words to His followers before His ascension. "But ye shal ceive power, after that the Holy G is come upon you: and ye shall be nesses unto me both in Jerusalem,

all Judea and in Samaria, and unto e uttermost part of the earth (Acts 8). *This we know unleashed the eatest offensive of all time.* Christ iew that when man sought to tell hers of Him, they would not only be ccessful in this mission, but there ould be many by-products. Freedom, lvancement of human rights, im-oved living standards, relief of suffer-g—these are but a few of the bless-gs that have come to us through our hristian heritage. Christ challenges us iew today through the medium of His ord to witness where we are—and ore than that "to make disciples of all ations." He knows that today too we e operating on the offensive wherever is Word is taught in truth and purity. ommunism is the tool of Satan. There only One powerful enough to com-t him—God Himself.

Not only do we need a vigorous of-nsive to gain men for Christ in merica, but we also need to thrust a owerful mission program into the eas of the world which are seeking lightenment and advancement. In a cent article in the *Women's Mission-y Messenger,* Dr. Syrdal describes the thy and crowded conditions in Cato lanor, a section on the outskirts of urban, South Africa where our hurch has now established an evan-elist's residence at a cost of $400. Sun-ay school and church services will be eld in this home until funds are avail-le for a chapel. It is in just such a ace as Cato Manor, where poverty, ce and crime abound, that commu-ists delight to work. Are we not on ie offensive here, when we bring hrist's Word to this needy area?

Our Assets

Never before in the history of the orld has an average family received n income equivalent to ours today in merica. Does it not seem as if God placing in our hands the means to o great work for Him? However, long with the increased income we eceive countless temptations in the orm of greatly advertised luxury items. s not God testing us to see if we lace His work first? *Do we succeed n giving our tithe and more* in order iat others may hear the wondrous story of salvation through the blood of Christ? Though we may not be called in person to the foreign fields, we are all challenged to give our means while there is yet time to work.

A sobering thought comes to us from the pen of Harold Martinson, our missionary to China, who states in his recent book, *Red Dragon Over China,* that in Ethiopia there are three hundred Russian agents who have entered under the guise of a medical mission. He asks how the Christian Church matches that situation with Christian missionaries. There will be many reading this article who will be sincerely seeking greater knowledge of the present enemy of Christendom—communism. No book could interest you more than this timely message which has been penned by one of our own missionaries who has spent a life-time in China. (Available—Augsburg—$3.50.) It is the author's desire to alert us to the danger of communism while there is yet time. You owe it to yourself to read this book; having done so, you will want to share it with others. Surely it is true that if we are to combat a foe successfully we must learn as much as possible about his tactics. *Red Dragon Over China* will give you new insight into the perils of communism.

Individual Responsibility

If there is one thing that communists desire, it is a feeling of inadequacy on the part of the individual to cope with present world trends. If only people in America can be lulled into a complacent "What can *I* do about it?" attitude! Then communists know that they may hope to win! They also know that their greatest adversary is a *strong* Christian church. *What then* can you and I do to fight this enemy?

First, we can witness where we are by showing through our lives what Christ means to us. Those around us watch our church attendance, our use of God's Word, our need for Holy Communion, our cooperation in church activities, the use of both time and means in His service. As we strengthen home, church, and community by our witness, we likewise strike a blow against all forces of evil.

But we can do more! We each have the ability to fight the enemy in foreign lands by real support of the Mission program of our Church. When we give *sacrificial* gifts to missions, we contribute in a major way to the fight against communism, and prove that as individuals we can combat this enemy. Let us think for a moment what could happen if each one of us took seriously Christ's admonition to "Go and make disciples of all nations" through major contributions and constant prayer for this work. If all of our families with average incomes were to decide to give $100 or more per year to the foreign missions program of our Church, there is little doubt that we could soon be doing ten times the work we are doing now. Does $100 a year seem too great an investment when you consider the fact that by obeying Christ's command, we are striking real blows against communism and all the forces of evil in this world? Read *Red Dragon Over China* and after prayerful consideration decide to fight our common foe through contributions to the budget, sponsorship, and special gifts for Missions. Sometimes I feel we should borrow from youthful basketball fans their favorite yell, "Fight, team, fight!" How we need to fight our arch-enemy Satan and all his cohorts. Let us pray for God's divine guidance and pledge our lives in our mission offensive of proclaiming to all men: "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Do you wish an exciting experience in Christian stewardship as a family? If so, undertake this year to provide one month's basic salary for

a single missionary.....$135
a missionary and family..... 200

Then

CORRESPOND WITH YOUR MISSIONARY

PRAY FOR YOUR MISSIONARY

To make arrangements for an assignment, or for further information on the new sponsorship program, write the

Board of Foreign Missions, ELC
422 South Fifth St.
Minneapolis 15, Minnesota

Parish Workers' Institute

"A wonderful retreat . . . after the hectic Christmas season. A time for thoughtful meditation."

"The speakers were outstanding. Their messages were of lasting value."

These were typical comments volunteered by the two dozen parish workers who attended the first Parish Workers' Winter Institute held in Minneapolis January 10 through 12.

The success of the first winter institute, according to the department's executive director, Dr. Sidney A. Rand, practically assures a repeat next winter.

"Parish workers have gathered during the summer for seven years," Dr. Rand said, "and have benefited greatly. Now it appears a mid-winter meeting will be of equal value."

It was a peripatetic institute—moving from Augsburg College to St. Anthony Park Church in St. Paul to ELC headquarters to Augsburg again and finally to Camp Ihduhapi, 25 miles northwest of Minneapolis.

Thursday evening Evelyn Olson, Bethlehem Lutheran, Minneapolis, conducted the opening vesper services.

Friday the parish workers met at St. Anthony Park Lutheran where the pastor, the Rev. Alvin Lewis, led in a brief meditation. Following a coffee hour, they heard Mrs. Sidney A. Rand review the book: "The Burden Is Light" by Eugenie Price. They also toured the Luther Seminary campus.

Friday afternoon the parish workers toured the headquarters building and Augsburg Publishing House. The Rev. Dar Roa, of Minneapolis' Bethel Lutheran, led a discussion on group dynamics. In the evening Dr. Gerhard Frost of the seminary faculty gave the major address at a fellowship banquet at Augsburg College.

Saturday morning the parish workers piled into cars and headed for Camp Ihduhapi, located on Lake Independence, where they joined 150 members of the Twin Cities Lutheran Young Adults for the morning session. They heard Luther Seminary president Dr. Alvin Rogness lecture on the three levels of Christian freedom, after which they split into discussion groups of about 15 persons. After a half hour discussion period the groups assembled to fire questions at Dr. Rogness.

And at Saturday noon the workers, refreshed by the invigorating three days, returned to their typewriters, mimeographs, telephones, Sunday schools, Luther Leagues . . . to the countless details a woman often handles better than the boss—the minister.

Said Dr. Rand at the conclusion of the institute: "We wish to thank the pastors and congregations for making it possible for these two dozen parish workers to attend. Next winter we hope to have 50 or even 100 present."

PARISH WORKERS RELAX AFTER STRENUOUS HOLIDAY S SON—Among the parish workers in attendance at the insti were (from left to right) Audrey Evans, Grace Lutheran, Al Lea, Minn.; Inez Egerstrom, Our Savior's Lutheran, Austin, M Betty Ellingboe, Grace Lutheran, Watertown, S. Dak.; and Jo Kloster, Riverside Evangelical Lutheran, Dawson, Minn.

CAMP IHDUHAPI—The Parish Workers joined the Twin C Lutheran Young Adults at Lake Independence for a lecture discussion session led by Dr. Alvin Rogness. The girls are leaving the main dining hall Saturday noon.

PARISH WORKERS' OFFICERS—These are the officers of Parish Workers' Association, who planned the institute. They (from left to right) Geraldean Holdeman, Trinity Church, million, S. Dak.; Evangeline Johnson, St. Anthony Park Chu St. Paul, Minn.; and Ruby Iverson, St. Paul's Church, La Crosse,

A Cause to Live For

Philip S. Dybvig

ver having learned to live for any great cause, too ny people spend too much time on the psychiatrist's ch. Come middle age, and that which seemed im- rtant in youth becomes trivial and meaningless. Bore- m sets in as the round of activities goes on in monoto- us repetition. Many have accepted the plaint of Ecclesi- es as their own:

'Vanity of vanities! All is vanity. What does man gain all the toil at which he toils under the sun? A gener- on goes, and a generation comes, but the earth remains ever. The sun rises and the sun goes down, and stens to the place where it rises. The wind blows to south and goes round to the north; round and round es the wind, and on its circuits the wind returns. All eams run to the sea, but the sea is not full; to the ace where the streams flow, there they flow again. All ings are full of weariness; a man cannot utter it; the e is not satisfied with seeing, nor the ear filled with aring. What has been is what will be, and what has en done is what will be done; and there is nothing w under the sun."

World wars temporarily lift people out of the dol- ums of monotony because they give them something eater than themselves for which to live, at least for time it gives them a cause to live for. Thus there was temporary decrease in mental illness during the last ar, proving once again that everyone needs a cause to e for.

hristians Have a Cause to Live For

But the children of God do not stand in need of a use to live for, because our Lord and Master has pplied us with one so great that we can give the best at we have as long as we live to His cause which is ne other than the great cause of missions. We have r Master's "Go ye into all the world."

losing themselves in this great cause, Paul went to Macedonia and eventually to Rome, and Livingstone and Schweitzer lost themselves only to find life abundant in the heart of Africa.

Missions and the Heroic

The great cause of the gospel enterprise called "missions" is so far-flung and so interesting and challenging that it draws out the best in the human personality. We are thankful that our Master never said, "Come unto me and twiddle your thumbs." He said instead, "Follow me and I will make you fishers of men." Instead of promising us material security, he challenges us with "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." The heroic in us comes out when we follow Him, because He never hints to us of luxury and ease, but says, "If any man will come after me, let him take up his cross and follow me."

No "Home" or Foreign Missions

The great cause of missions, home and foreign, is of a piece. " . . . you shall be witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Note that Jesus did not punctuate with a period between "Jerusalem" and "the end of the earth." All was one in the mind of Christ.

The division of missions into home and foreign is but an arbitrary administrative division, because the task is too great to be administered and planned by any one group of people. But home and foreign missions is all the same. A very little worm looked around and saw another worm nearby and said: "Why don't you come over and play a while?" To this the other answered: "What's the matter with you? Don't you know I'm your other end?" So with home and foreign missions—they are but other ends of the same great cause.

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ortnightly Review

(Continued from page 157)

a Christian pastor. He gave me teaching about Jesus hrist and forgiveness and after a time I was baptized. felt a longing to work for Christ. But I was now a upervisor" and was earning good money. I had a family support. There was a great struggle in my soul. Then e day in Church, I heard that there was to be a test for ttrance to the Bible School. On that day I made my de- sion. I took the test and was admitted. And here I am. thank God that, even though I deceived Him, He has lled me to serve Him.'

"It would be misleading to suggest that this is a typical biography of a Bible School student. I'm pretty sure the principal chose this man first because he was unusual. The testimonies which followed it were more conventional and less vividly told. But we found that, by this method, we were able to evoke discussion which was frank and revealing. The students were quickly at their ease, and we learned much about their attitude to the work of the ministry and their views as to what it means to be a minister of Christ in Madagascar today."

Fredrik A. Schiotz
President, ELC

Built

Maurice Skones rehearses the voice choir of St. Paul's, the church in Missoula.

An Invitation to Participate

Eight thousand youth and several hundred counsellors, pastors, and adult leaders will proclaim Christ the Rock upon which His Church is built as they assemble in the heart of the Rockies at Missoula, Montana, this summer, July 16-21.

This will be the last International Young People's Luther League convention of The Evangelical Lutheran Church before the union. In the tradition of the great youth assemblies of the past, the theme this year will focus the mind of the Church upon the issue of the hour. As castles built on sand are being washed away by the tidal waves of the earth's political eruptions, and as today's sand dunes of security continue to shift before the varying winds of adversity, we shall gather 9,000 strong to reaffirm the eternal fact that "Built on the Rock the Church doth stand!"

As we come to the last of our ELC youth conventions, it is not to bury the crumbled spires of a church with steeples falling, but to examine God's design and dedicate ourselves to the erection of a greater Church tomorrow. Thus the theme and structure of this summer's convention at Missoula: Tuesday—The Builder; Wednesday—The Foundation; Thursday—The Plan; Friday—The Bricks; Saturday—The Mortar; and Sunday—The Dedication.

We invite you to join the procession to Missoula; to have a share in the fellowship of Christ's youth aboard special trains or in the cavalcade of cars and buses; to participate in either of the two conventions being held simultaneously on the University of Montana campus. Pastors, parents, and league counsellors will have the opportunity of meeting together in the auditorium e morning for Bible studies led by Dr. Olaf K. Stora sessions on the "Gospel for Youth" by Dr. A. R. Kr mann, and "Person-Centered Ministry" by pastors Ar Halvorson and Fritz Norstad; in the afternoons yo workshops and clinics; and in the evenings with ne Lutheran church leaders from around the world.

The youth will meet at the University Field Ho with a program that alternates between mass sessi and 300 study groups. They will meet the youth lea of the Lutheran Churches in America, youth fr foreign lands, and leaders of youth in our own Chu

It will be a great week at Missoula, July 16-21. Y won't want to miss its inspiration, dedication, thrills. The parade, rodeo, pageant and side trips the mountains will add the sparkle of diversity excitement to days packed with spiritual richness all. We don't want you to miss it. We invite you t to start planning your trip to Missoula—and to get y registrations in early because no more than 9,000 can housed!

W. Gordon Smedsrud, President
Young People's Luther League

An Invitation to Prayer

As themes, speakers and other important arrangem are being finalized for the convention at Missoula, fearsome prospect of mere "conventionitis" looms head again. We are fully aware that the mere bignes such a convention can become an abomination ra than a blessing. But we are also aware of the prom

Rock

d gives us as we assemble in prayerful expectancy. aquestionably, each of the Luther League gatherings s been Spirit-inspired and directed. God has guided and following His lead we have been ushered into w areas of Christian commitment.

t is good for us to follow Him who said, "Come art and rest awhile." We need the refreshment of art, soul, and body that this convention offers to us. e need to breathe the fresh mountain air—to drink the panoramic beauty of His creation—to sit down d listen to His soul-renewing Word.

We like to think that this Missoula meeting, in the art of the Rockies, will help our young people build eir lives on Christ, the Cornerstone. We have visions full days of elevating events: searching Bible studies d interest groups; anthems swelling from massed oups of voices and instruments, timely messages by ders in Lutheranism. Plans are also being made for tstanding recreational opportunities: mountain climbg, side trips to Yellowstone and Glacier Parks, a real estern rodeo, and a number of other thrilling and emorable activities.

'Come apart and rest awhile" is only half the drama the Christian calling. This convention is not intended be a glorified vacation. It is to be a time for building our faith in Christ so that when the buses and trains d cars carry us home again we will have more than me souvenirs to show. *We will have a message to oclaim!*

Family registration fee of $25 to include all events for the whole family, including the Rodeo, has been set especially for this last youth convention of our ELC. No one under fifteen is permitted without a parent. Both Glacier and Yellowstone National Parks are near Missoula, as well as the grandeur of its own several ranges of the Rockies . . . nearby is lovely Flathead Lake. A double convention is planned to accommodate the many adults expected. Write the International Young People's Luther League, 422 South Fifth Street, Minneapolis, Minnesota, for registration blanks.

This is an urgent request for a season of prayer for the Missoula convention. A prayer-prepared and Spirit-led convention is what we need and it is something that we must petition God for during the coming months. With the assurance of your prayers we shall move forward in faith, confident that this meeting will bring us all to new depths of commitment to Christ, the Rock on which we stand.

Roald Kindem
Prayer Preparation Chairman

An Invitation to Praise

When the Choral Union is invited to sing under the open skies and among majestic mountains, it will take not just hundreds of voices, but thousands. With anything less than thousands, the chorus might sound more like a "peanut whistle."

So, for the concluding festival worship in Missoula next July, the Luther League and the Choral Union would like to see thousands of singers from the entire Evangelical Lutheran Church join in the massed chorus to sing praises to our God and Savior.

As president of the Choral Union, I hereby extend an invitation to all the singers of the Church—all 2,000 choirs—to attend the biennial convention of the Choral Union to be held in Missoula, Montana, July 16-21. All are invited to join in the chorus, and all choir directors and organists, together with two elected delegates from each choir in The Evangelical Lutheran Church, are invited to attend the business sessions of the Choral Union and to participate in the other activities of the convention.

May the Lord bless our coming together, and our songs of praise to Him!

M. A. Egge, President
The Choral Union of the ELC

"Sheriff" Mark Halaas helps his dad, Pastor Russell Halaas of Missoula, make convention plans.

Meditations for the Family Altar

J. R. Hester

TOWARD SEXAGESIMA SUNDAY

The Epistle: I Corinthians 1:20-25

The Gospel: John 12:35-

Monday, February 18
NOT YET
Read II Corinthians 12:2-9

And to keep me from being too elated . . . a thorn was given me in the flesh.

Paul was reminded that he was not there yet. Yes, he had been transported, he had seen a vision of Paradise, he had "heard things that cannot be told, which man may not utter." It was a very unusual experience and Paul seems to have a hard time to find words to describe it. It seemed too wonderful. It kept him dreaming, and he may have been tempted to keep dreaming of it except that he had a reminder that he was not there yet. He was given a thorn, a sharp reminder that he was very much on earth.

As unpleasant as they may be, thorns, whether they be pain, sickness, or disappointment, serve a good purpose. Especially is this true if we seek God's help in accepting and bearing them. God has said, "My grace is sufficient for you, for my power is made perfect in weakness."

O Lord, let me keep my vision of the blessed life to come. But give me grace to live now without fear. Amen.

✠

Tuesday, February 19
WEEDY GARDENS
Read Luke 8:4-15

"And some fell among thorns; and the thorns grew with it and choked it."

If you want a good garden you have to keep it clean. If the seed you have planted is going to grow and produce what you expect it to produce, you must see to it that weeds do not fill up the space. This is just plain, good garden sense.

God's Word needs freedom from competition too. Not that God's Word is not powerful to save. *It does save,* if it is permitted to set roots and grow and produce fruits. It can't do this if it must fight for soil room against weeds of worldliness. You cannot hold a palm branch in one hand and swing a hatchet in the other. You cannot bless God and curse man at the same time. The hatchet will cut the palm branch to pieces and the "bless God" will be lost in the "man be cursed."

Pull out the weeds! That's the standing order of the Kingdom gardener. Decide that God's Word shall prosper in your life, then proceed to cultivate your heart.

Create in me a clean heart, O God. Amen.

✠

Wednesday, February 20
WISDOM
Read I Corinthians 1:20-25

Has not God made foolish the wisd of this world?

God is not against wisdom. There nothing in the Bible that says we sho not improve our minds. We do not h to be dumb to be devoted. The blessing God is upon reading, writing, and ari metic, and it is all right to be inform in faith. Paul said, "I know in whon have believed."

But the wisdom Paul is making li of is the sort that leaves God out. Y can be so wise and so all-knowing t you never come up against a wall! T wisdom is not wisdom at all; it is a fo of ignorance. And when it gets over i the department of faith, it just laughs a talks smarter than ever. This wisdom foolishness.

True wisdom is mostly faith which backed up by knowledge. It is not knowledge, let us understand. But so of the knowledge is not the kind t comes from books; it comes from God.

Make me wise in faith. Amen.

✠

Thursday, February 21
THE WAY TO FREEDOM
Read John 8:25-36

"If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

There is a familiar saying that has to do with keeping America free: "Eternal vigilance is the price of liberty." In the spiritual realm there is only one way to keep freedom and that is to stay ever close to the Source of freedom, which is Christ.

This is one of those seemingly reverse statements—to be free you must be tied to the source of your freedom. But this is true. Just as true as it is to say that to continue living you must continue to breathe.

What happens if you don't? To "continue" in His Word means to read His Word, but also to be obedient to that Word. If I am disobedient I immediately lose my freedom. I become a slave. This is what Satan wants. When I follow Christ in obedience I am not His slave, I am a son. There is a difference between sons and slaves.

Keep me on freedom's way. Amen.

✠

Friday, February 22
EARLY START
Read II Timothy 3:14-17

From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

Timothy had not just recently learned about God. He had heard of Him many years ago. His religious education had an early start. When his Christian education began under Paul, it had a better chance because of his earlier, good training.

An early start counts! And happy are boys and girls who are learning about the Bible and its message now. What gets "scratched into the cement" before it sets will stay as long as the cement remains. What starts in favor of Christ early in life can best be used by Christ in that person's life.

What can father and mother do to get their children off to an early start? Use the Word at home, pray, and speak in daily conversation of the things of God. Sunday school and church services, of course, are part of the "acquaintance."

Bless childhood with Thy Truth. Amen.

✠

Saturday, February 23
WHAT HAPPENS?
Read Matthew 10:1-7

"And preach as you go, saying, 'T kingdom of heaven is at hand.'"

When the disciples went out to prea they were not speaking for themselv they were speaking for Jesus. They w not offering what they had to say b what Jesus had to say. They were struments at the disposal of Jesus. Th is one reason why, when they went fo to speak, the Kingdom of heaven was hand.

The same is true today. Whenever pastor goes into the pulpit to preach sermon, he is not there to display his o wisdom or to convey his own ideas. It God's wisdom and God's love that he there to declare. And when any belie witnesses, the same takes place. The Kin dom of heaven is at hand.

That is why the command is still fr among us. "Preach as you go." Ev time this happens the Kingdom is openi more doors. God is at work reaching to save and put to work more people.

Send us forth to preach, O God. T Thy Kingdom may advance. Amen.

/hat Is My Share?

Harold B. Kildahl

SEPTUAGESIMA SUNDAY
February 17, 1957
Text: Matthew 19:27-30

a familiar question. One that has a peculiar way making itself obnoxious, to say the least—that con- t intrusion of self in the game of life and in the suit of a cause. What do I get out of it, or simply— at is my share?

eter, too, was a human being. He was really con- ed about the returns, the gains that would accrue im and his colleagues as a consequence of having all to follow Christ. It was as if Peter was saying: hat will my religion do for me?"

One thing that should be boldly asserted is this: No n makes a bargain with the Lord. You don't give Lord something and then expect something in re- n. There is no small reward for a year of service in Kingdom of God, and then a larger reward for ten rs, and finally a "whopper" of a reward for a life service. It doesn't work out that way at all, this busi- s of being a follower of Christ. And yet it seems t there are some folks who regard the faith, the urch, and the Lord of the Church in such terms. The ristian faith becomes a rather cold and calculating position and procedure under such terms, lacking its l motivation and purpose.

It were far better to ask: "What can I do for my religion?" and in consequence search out the avenues of service in the Church that are open to you, and serve. The Lord did not call you into the Kingdom simply to give you a gift. He intended that you would see the beauty of righteousness and the glory of salvation and that you would involve yourself and be guided into work of "redeeming the time." There is little room for spectators in the Kingdom. And the place of a real man is in the game, out on the field, plunging toward the goal.

Don't misunderstand. There is a reward. But the reward is not the purpose—not the objective, not the end of faith. If, in this life, you keep in mind only the pleasant anticipations of heaven, life will pass you by completely. The day is now, the time is at hand, the work awaits, and the "fields are white unto harvest." Reward there will be, but please remember, eternity will take care of itself if you will take care of today, and every day live according to the faith, believing, following, serving the Lord Jesus Christ. Don't be self-centered. Be Christ-centered. Don't be grasping for rewards. Let Christ, in His own time, according to His eternal promise, reward you and all the faithful. Amen.

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hicago's Fire of eedom

ntinued from page 156)

ging its regular religious program- ng. After a clarification of that had n attempted, Mr. Quaal—who stated was of Lutheran background him- —claimed that he had been person- abused and affronted by segments the public since the announcement the cancellation. As a result he said was convinced that in Chicago there s a "deep well of religious bitterness d hate"; therefore, the station had eady decided not to show **Martin ther.**

As an exhibit in support of their sition, an aide wheeled in a steel-wire rket basket full of letters and tele- ms. The group argued vainly that se messages, if they could be audited, uld reveal an aroused public moti- vated by freedom rather than bitterness. Somewhere in the midst of this animated meeting, a public relations man was called upon to quote a tribute to Mr. Quaal that had appeared last summer in the **Congressional Record.** The meeting broke up as an obvious impasse had been reached.

What Happens Now?

Will the Chicago Tribune Enterprises yield and let its television station show the picture? Or is it beholden to some other source it considers stronger than the evidences of public opinion that have piled up at its doors?

Columnist Jack Mabley, writing in a Chicago paper, stated, "It is my opinion, after talking with responsible Catholics, that they would like to have the picture shown on television and see this bitterness end. I believe this feeling is shared by many lay Catholics, one of whom wrote . . . that it was extremely unfortunate the picture was cancelled 'due to pressures of a few well-meaning but short-sighted and prejudiced members of my faith.' "

The climate of Chicago is windy. Perhaps freedom flames more brightly there than elsewhere. The "Chicago fire" couldn't have happened in Lima, Peru. There, when the film was banned, the voices of freedom were banned, too.

"No one in his right mind seeks controversy," Dr. Empie wrote three years ago, "but if, on the other hand, controversy is the price of clarifying publicly the principles by which we live and to which we are committed both here and in eternity, then let's face it with a certain zest!"

Correspondence

The Correspondence page is intended to be an open for for the use of our readers. The views expressed on this p are those of the writers, with which the editor may or not agree. Brief letters on pertinent subjects are invited goes without saying that nothing contrary to the teach of the church will be accepted.

Complaints

►When a church publication comes to the house or to the desk, that is, publication from our own Publishing House, I always look through it. In doing so, I expect to find helps for my ministry, information that is upbuilding for the pastor as well as people. This fall, one of the children brought home a Sunday school periodical with total emphasis on Hallowe'en with no mention whatsoever of the Reformation. Personally I cannot see that Hallowe'en has any place in the Lutheran Church.

Then in the January 15 issue of the Lutheran Herald on page 71 we note that the Protestant Church is giving gifts to the Hungarian children in the name of St. Nick. In fact the statement is: GIFTS FROM ST. NICK. Again I must say that I am convinced that wherever a thing like that is going on, the Lutheran Church has no business working in with it. Most certainly the Lutheran Emphasis must be Christian! And its work done in the Name of Christ.

We live in the day when people feel that they are obligated to mix the ways of the world and the ways of the Lord. The radio is a typical example. Time and again we note that the station will present fifteen minutes of the church, and then the next fifteen minutes of dance music; in fact, they are so eager to do that, that if the Sunday Morning worship service does not use the full hour and fifteen minutes, they will fill the period with that light type of music. Perhaps the big problem is ignorance and thoughtlessness on the part of those in charge, but surely that cannot be excusable in the work of the church. Let's be one hundred percent on the side of the Lord!

(The Rev.) T. J. Weltzin
Viking, Minn.

Ed. Note: In contrast to Reader Weltzin's opinion, we felt "upbuilded" by the news that relief money from the churches could be used to provide chocolate and fruit for these hungry and homeless children in refugee barracks.

►After reading the issues of the Lutheran Herald in the past months I have felt something has been lost in its pages, so I have composed the following lines:

Oh, where, oh, where has the Lutheran Herald gone,
Oh, where, oh, where can it be?
With its *Lutheran* cut short
And its Herald long
Oh, where, oh, where can it be?

It seems to me that the non-Lutheran articles and news items outweigh and overbalance the Lutheran ones, which seem to get lost in the sandwiched spaces.

Really, I don't care to know whether or not an Episcopal clergyman, ranked or not, went to England or not. I am sure the average Lutheran layman doesn't either. Also, I am inclined to believe that we have very capable Lutheran writers amidst the various Synodical bodies, in fact I have read such articles in other Lutheran publications. Is it that we have to go overboard on this World Council of Churches organization, and the workings of the National Council of Churches, that our Lutheran Herald has lost that something? I am sure I am not alone (naturally some will disagree) in my thinking it has lost something. I would like to have the feeling of having been given a lift after reading the Herald.

(The Rev.) Emmet C. Rogness
Madras, Ore.

Ed. Note: The fact is that 65 feature articles in the past six months in Lutheran Herald *have been written by Lutherans, six articles by those who are not. We believe that news of the Church in today's world should include more than Lutheran news; other Churches are making news and our readers deserve to be informed of happenings on the entire Christian front.*

The above two letters cheered the Lutheran Herald *staff for they prove our paper is being read. Thank you.—The Editors*

Camps

►I read with keen interest the p
devoted to YPLL Volunteer Service
the Dec. 11 issue of the Luthe
Herald, stating that Bible camp c
vans will be used again this year. A
I notice that these services will be v
ly expanded.

This, I feel, is one of the most
ward looking and spiritually profita
programs ever launched by the YP
I taught at two Bible camps last s
mer where such caravans were pres
Believe me—the youth leaders in th
caravans were the "salt of the ea
in those camps. . . . I feel that ev
camp ought to have the services of s
a caravan. The spiritual benefits
most amazing!

(The Rev.) Palmer B. Wol
Crystal, Minnesota

Carpets

►A few weeks ago a writer in y
letters column stated that Home M
sion parsonages are carpeted a
equipped with stove and refrigera

May I explain that Home Miss
parsonages are not, as a rule, carpe
but do include stove and refrigera
(and no other furniture except as p
vided by the pastor).

Occasionally a house that is alre
carpeted may be purchased, but exc
for this it is contrary to Home Miss
policy to provide carpeting.

Stove and refrigerator are inclu
for two reasons: (1) Pastors move
quently, and it seems unwise to
moving for such heavy articles wh
are pretty much the same regardless
name or make; (2) Project houses
often selected, and installed utilities
becoming very common in these.

While there are exceptions to ev
rule, the above represent the pres
practices. The Board of Home Missi
and the entire staff are glad for
constructive criticisms and suggesti
and often re-examine and change th
policies, recognizing that there is
ways room for improvement.

Philip S. Dybvig
Executive Director
Home Missions

THE CHURCH in Today's World

ssionary Ban Reconsidered

he State Department in Washing-, D. C. reports that the Republic of lombia in South America is recon-ring an order banning a substantial of the country to Protestant mis-aries.

n a letter to Dr. Clyde Taylor, sec-ry of national affairs for the Na-al Association of Evangelicals, the artment also said that "since 1951 e have been numerous incidents of lence against American Protestant sionaries and the destruction of erican mission property."

Inder terms of a so-called Mission reement signed by the government Colombia on Jan. 29, 1953, the Ro-n Catholic Church was given the lusive right to proselytize and carry religious and educational work in a siderably expanded area, believed to constitute between two-thirds three-fourths of the national ter-ry.

s a result of this order a number American Protestant missions have n ordered closed, the Department ed.

Since 1953 our Embassy at Bogota taken up this question on numer-occasions with the Colombian For-n Office," it said, "emphasizing the g period over which Protestant es-lishments have existed in this area the inequity of the action taken inst them.

The Colombian government has en considerable study to the prob-, and has indicated that it hopes ill be possible to re-open the closed rches in the near future."

he department said the United tes government "continues by every ilable means to make unmistakably clear its support of civil rights and freedom of worship, and we are actively engaged with other governments in international organizations in endeavoring to promote respect for these rights throughout the world."

Recruiting New Pastors

A shortage of ministers and many vacant parishes is the common experience of all Protestant denominations these days, but at least two church groups are doing something concrete about it.

The American Lutheran Church is currently holding "men for the ministry" conferences in eight different cities in the United States. These conferences are meetings of high school students who have signed vocational cards indicating a preference for the ministry. Dr. Marcus Rieke, ALC youth director, who is in charge of the conferences, reports that attendance has been very high, up to 400 at some meetings.

Similarly, the Methodist Church has launched an intensive campaign to recruit 1,200 new clergymen a year. They also voted to expand their 10 seminaries to accommodate 4,500 students. Current enrollment is 3,000, but not all divinity students are Methodists and some are preparing for other church vocations.

Ecumenical Institutes Planned

Twenty-five Christian leaders from many parts of the world will participate in a series of summer ecumenical institutes in the United States and Canada this summer.

Theme of the institutes, available to both clergy and laity, will be "The Ecumenical Movement and the Local Church."

Most of the foreign churchmen scheduled to lecture at the institutes will be in this country to attend a meeting of the Central Committee of the World Council of Churches at Yale University Divinity School in August.

Among them are Dr. George K. A. Bell, Anglican Bishop of Chichester, Eng.; Dr. Martin Niemoeller, president of the Evangelical Church of Hesse-Nassau, West Germany; Bishop Lesslie Newbigin of Madhurai-Ramnad, Church of South India; and Metropolitan James of Melita, representative of

RNS Photo

SKIERS ATTEND SERVICE—Protestant pastors in Switzerland conduct early morning outdoor services for skiers before they start the day's sporting events.

the Ecumenical Patriarchate of Istanbul at the World Council headquarters in Geneva, Switzerland.

Prominent Asian church leaders listed for summer courses include Dr. V. E. Devadutt, past president of the Baptist Union of Pakistan, India, Burma, and Ceylon; Lutheran Bishop Rajah B. Manikam of Tranquebar; the Rev. Russell Chandran of Bangalore, all of India; and the Rev. Andrew Thakur Das of West Pakistan.

Among the World Council staff members who will be lecturing are Dr. W. A. Visser 't Hooft, general secretary; Dr. Leslie E. Cooke, associate general secretary and director of the Division of Inter-Church Aid and Service to Refugees; and Dr. Elfan Rees, Permanent Representative in Europe of the Commission of the Churches on International Affairs and Adviser on Refugee Affairs to the World Council.

Institutes will be held at Dallas and Fort Worth, Tex., Chicago, New York, and Philadelphia. In some of these areas the institutes are to be sponsored jointly by the seminaries there.

RNS Photo

DANISH BISHOP DEDICATES—Bishop Erik Jensen of Aalborg, Denmark, dedicates the new Danish Seamen's Church in Baltimore, Md. The small, simple basement church, constructed through contributions and labor donated by the city's Danish colony, is intended to be a "second home" for visiting seamen. Bishop Jensen is president of the Danish Seamen's Church in Foreign Ports Organization.

"Breakdown" Aid Pastors?

A "good, healthy nervous breakdown" might aid ministers who have never learned to enter into the problems of their parishioners, clergymen attending the annual Minnesota State Pastors Conference were told.

Dr. Granger Westberg, professor of religion and health at the University of Chicago, said he "almost wished" that every pastor could have a nervous breakdown or a "crisis experience" for the opportunity it gives one to "wrestle with the basic facts of life."

"All of us should go through some kind of spiritual experience like a nervous breakdown if we want to go to the depths of our people," he commented.

Dr. Westberg said that a nerv breakdown is not a "psychotic episo but rather that point at which "a p son becomes so tense by pressures u him that he loses the ability to look life objectively."

He denied that ministers are "cra ing up" more than people in ot professions and said a recent magaz article which made this conclusion "not factual."

Dr. Westberg said a minister is i unique position to observe the devel ment of human personality and one his important tasks is to prevent n ous breakdowns by helping to ge defects before they occur.

He urged denominations to pro their clergy with pastoral counselor the district and conference level.

Among Lutherans

Union Moves Ahead

Four major matters were settled by the joint union committee of the merging American Lutheran Church, United Evangelical Lutheran Church and Evangelical Lutheran Church when they met in Columbus, Ohio, late in January.

Action was taken on the report of the subcommittee on revisions on matters referred to it by each of the church groups and especially those parts of the Constitution and Articles of Union which were questioned by synodical conventions last year.

First action was on the possible change of name of the new Church. This came at the request of the ELC and UELC conventions. After consideration of all objections to the proposed name, the committee agreed unanimously that no change should be made. The name remains "The American Lutheran Church."

Considerable discussion was held on the section on confessions in the Articles of Union and Constitution. Objection had come, particularly from ALC quarters, to the fact that in this section the new Church "accepts and confesses" the three Creeds, Luther's Small Catechism and the Augsburg Confession; and "receives" the other documents in the Book of Concord and "recognizes them as normative" for its theology. Again the Joint Union C mittee agreed that no change sh be made.

Two changes in the Constitut however, were adopted by the com tee. One change strengthens the C mission on Evangelism in the Church by adding two theological fessors to the commission, thus ma it a nine-member group.

The other change concerns the tendance at general conventions of new Church. The voting member of the convention will remain as st in the Constitution, but a new p graph was adopted which adds a classification of "official observ This new paragraph gives the privi to each congregation in the Church to send its pastor and lay resentative, at the expense of the gregation or the individuals, as of observers to the general conventio is understood by the committee such observers would not have a on the floor of the convention nor right to vote, but provision wil made for seating and housing for congregational representatives wh tend.

Dr. T. O. Burntvedt, presiden the Lutheran Free Church, atte the meeting of the Joint Union C mittee in order to keep abreast o velopments. Although the Free Ch is not participating in the negotia

resent, they may resume such after r convention this summer.

nnouncement was also made of the ral meetings being held of the t boards of the uniting Churches ch began with the boards of parish cation in December in Chicago and end with the boards of American sions and district presidents in r, Neb. in April.

C's 39th Annual Meeting

he tremendous extent to which heran cooperative work is being ied on throughout the world was lenced by reports heard at the 39th ual meeting of the National Lu- an Council in Atlantic City, N. J. uary 29 to Feb. 1.

hese facts stand out from the ds of the leaders of the eight-synod anization:

Total strength of Lutheran chap- s in the armed services is currently with 530 of these from NLC rches. Of these, 329 are on active y.

Lutheran World Action, the annual eal to support the Lutheran rch's global ministry, exceeded its 6 goal of more than three million lars.

U. S. Protestant churches are "miss- the boat" in their public relations grams and are not reaching the un- rched population effectively.

•A "showdown" between federal and state authorities on racial segregation is predicted for the coming year.

•Campus pastors and counselors reported they are finding it more difficult than ever to get students interested in a serious program of study, evangelism and stewardship. Some 80,000 students at colleges and universities are Lutherans from member bodies of the NLC.

•The first nation-wide survey of American Lutheranism's health and welfare agencies reported 309 agencies serving 300,000 persons at a total annual cost of $43,000,000.

•Lutheran Refugee Service has assisted in the resettlement of 15,000 refugees in the United States in the past two years. The total for the past eight years is 52,000.

•Lutherans of America were thanked for their "unprecedented loyal support" of the global program of the Lutheran World Federation in a message from Dr. Carl E. Lund-Quist, the federation's executive secretary, who expected to be in Hungary during the days of the NLC conclave.

•Shipments of relief supplies to overseas needy by Lutheran World Relief reached an all-time high during the agency's 11th year of operation in 1956.

Rural Parish Needs Cited

"America's rural churches will stay alive only if there is a radical rearrangement of their parish structure," is the opinion expressed by Dr. Edwin Mueller, secretary of the National Lutheran Council's rural church program.

There is no need for the effectiveness of the country churches to decrease, however, he pointed out at an Illinois conference of rural Lutheran pastors. In fact, rural churches in that state have outpaced their city cousins in growth during the last five years.

The Rev. Oscar Engebretson, pastor of the ELC church in Spring Grove, Minn., told the meeting that good church attendance, relevant preaching, and establishment of the rural church as the community's focal point are the keys of a good rural ministry.

A similar workshop for rural church leaders was held under the direction of Dr. Mueller in Grand Rapids, Minn., last week (February 7 and 8) and is in progress this week (Feb. 11 and 12) at Phillips, Wis. Two rural sociologists are on the program at each institute, and Dr. Mueller will report to the group on the results of questionnaires sent to all parishes in the areas to determine the needs of the rural parish in each community.

Within the ELC

THE 1956 BUDGET

The $4,300,000 Budget of The Evangelical Lutheran Church has been met in full as the fiscal year closes! We can rejoice together that our congregations have responded so well. The status of the Luther Seminary Development Fund is still in doubt as this is written, but a substantial amount has been received. Detailed information will be available later.

RAYMOND M. OLSON
Director of Stewardship

DR. PREUS HONORED—At a recent dinner in Minneapolis, tribute was paid to Dr. J. C. K. Preus (center), who retired this fall after 25 years as executive director of Christian Education of The Evangelical Lutheran Church. The Rev. Edward Nervig, member of the ELC Board of Christian Education, is shown presenting a book of letters from friends throughout the Church. The board presented a hi-fi phonograph to Dr. Preus and to Mrs. Preus (shown at left). Dr. T. F. Gullixson, president emeritus of Luther Theological Seminary, was the main speaker at the dinner.

People

The Rev. Thomas O. Williamsen has resigned as pastor of Eltingville Lutheran Church, Staten Island, N. Y. He has entered the military chaplaincy, and is attending chaplains' training school at Fort Slocum, N. Y. While attending school he will continue to serve Eltingville on an interim basis. Pastor Williamsen has been assigned to the hospital chaplaincy at Fort Devens, Mass. He has also completed his residence work toward his Master's Degree at Biblical Seminary, New York.

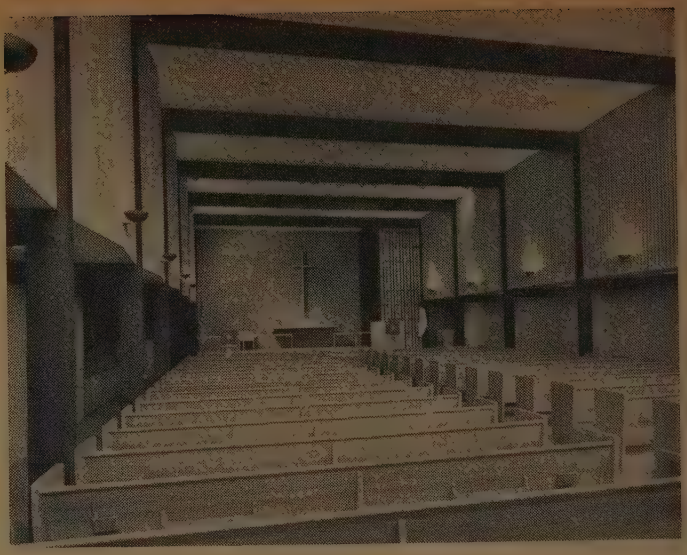
Professor Clifford Olson of the music department at Augustana College was honored recently for his nineteen years of service as director of the senior choir at First Lutheran Church in Sioux Falls, S. Dak.

Members of the Barsness-Chippewa Falls parish at Glenwood, Minn. recently honored their pastor, **Oliver N. Pederson,** and his wife on the occasion of their 11th wedding anniversary. A community dinner was held, and the Pedersons were given a generous gift of money.

The Rev. and Mrs. John Ottesen, who left for East Pakistan in September, have visited the three fields of the Santal Mission in Bihar, Bengal, and Assam and have now settled in their field in East Pakistan. Their address is: Mission House, Rajshahi P. O., East Pakistan.

Two ELC pastors have been named to positions of leadership in the program of the national Boy Scout Jamboree at Valley Forge, Pa. July 12-18. **Dr. Elmer S. Hjortland,** pastor of United Church, Oak Park, Ill., has been named as preacher for the Lutheran services during the week. **The Rev. Robert O. Evans,** associate director of the Plymouth Youth Center, Minneapolis, Minn., will serve as chaplain of the Region Ten contingent of the Jamboree. Some 4,000 Lutheran Boy Scouts and leaders are expected to attend the conclave. The Jamboree Protestant chaplaincy staff is headed by a pastor of the Augustana Lutheran Church, **the Rev. Frans Victorson** of St. Joseph, Mich.

The Rev. and Mrs. Olaf Eger of Monrovia, Calif. were honored recently on the occasion of their golden wedding anniversary, at St. Paul's Church, where they are members. Married in Los Angeles, Calif. on December 31, 1906, the Egers spent many years in the Puget Sound area, returning to Southern California in 1924. Pastor Eger retired from the active ministry in 1955.



NEW PARISH UNIT—Simple, straight lines characterize the interior of this new p unit of Hope Church, Tacoma, Wash. The structure which includes Sunday school rooms and social facilities for the congregation, was dedicated on the occasion of 50th anniversary of the congregation by Dr. H. L. Foss, president of the Pacific dis The Rev. Obed L. G. Vold is pastor of the congregation.

The Rev. M. Eugene Foehringer was installed on January 13 as pastor of Rushford Church, Rushford, Minn., a 100-year-old congregation which has been served the past 25 years by **the Rev. N. L. Otterstad,** who recently moved to Dillon, Mont.

The Rev. and Mrs. O. G. Aasen were honored by their congregation, First Church in Elbow Lake, Minn. on January 13, the day on which Pastor Aasen completed 34 and a half years of service to the church. The Aasens have now moved to their new home in Fergus Falls, Minn.

The Rev. Vernon L. Anderson, a UELC pastor, will become pastor of Hazard Church, Hazard, Nebraska, on Feb. 15. This church was formerly served by **the Rev. E. C. Eid,** who has retired.

The Rev. J. N. Midtlien, assistant pastor at Grace Church, Eau Claire, Wis. was honored on the occasio his 80th birthday in January. M friends from his former parish in S ley, Wis. attended the affair.

Churches

Fortuna, Calif. With the money vided by "Operation Ole" (see H of Feb. 5), Fortuna Lutheran Ch has purchased six acres of land in city of Fortuna and plans to building the first unit early this sp The Rev. Ole Winter is pastor of home mission congregation.

Palo Alto, Calif. Two families Europe were welcomed by Church during December. Berta Sam Lang, whose home in Hartz, many was only 20 kilometers fro Russian Zone, arrived early in cember. Julius and Marie Simon their two children arrived on De one of the first Hungarian famili be sponsored by a Lutheran chur Northern California. Two other gee families, the Boegners from many and the James Suns from Kong, were welcomed earlier i year. The Rev. Harold J. Brov pastor of Grace Church.

Clifford, N. Dak. The Norma Elm River congregations of Cl and Galesburg, N. Dak. recently

eir pastor, M. W. Tolo, and his fam- a substantial gift of money toward e purchase of a new car.

Clifton, Texas. A new church and arish hall for Trinity Lutheran were edicated on January 6 by Dr. F. A. chiotz, president of the ELC. The ew church plant, built on the site of ie old church, includes offices, library, ssembly hall, kitchen, and rooms for 18 Sunday school classes. Some of the art work in the chancel and nave was executed in Germany. The Rev. Walter T. Gigstad is pastor of Trinity congregation.

Norcross, Minn. Members of Our Savior's Church, the Rev. W. L. Wang, pastor, recently witnessed the burning of the mortgage on their church property.

Colleges

Concordia College

James T. Harris, director of the oreign Students Leadership Project r the United States National Student ssociation met with a committee at oncordia to look into the possibility placing a foreign student at Conrdia. Any college accepted by the SNSA will receive a student selected the Project and entirely supported by the USNSA through the Ford Foundation grant. Mr. Harris gave particular attention to the opportunities available at Concordia for active participation in student government by foreign students, in order that the foreign students will have an opportunity to study as well as observe and participate in those student activities which aid in the development of leadership skills and techniques.

St. Olaf College

CHOIR MEMBERS—When they graduate in June, this trio of seniors from the St. laf Choir will have gathered a suitcaseful of road maps and happy memories of the ,000 miles they have traveled on choir concert tours. Janet Bye, Charlotte Donhowe, id Jerome Narveson, all of Northfield, are among a handful of students who have een choir members throughout their four years of college.

Obituaries

Miss Amanda Hendrickson, a graduate (B.S. and M.A. degrees) of the University of North Dakota, died in Fargo, N Dak. on Jan. 9 at the age of 76. Born Oct. 24, 1880, at Cokato, Minn., Miss Hendrickson did graduate work at the University of Minnesota and in England. She was teacher of English and dean of women at Pleasant View Lutheran College, Ottawa, Ill. and at Red Wing Seminary, Red Wing, Minn. From 1933 to 1952 she was head of the English Department of the State Teachers College, Dickinson, N. Dak. She is survived by two brothers and three sisters.

Miss Clarice M. Helgemoe was killed in an automobile accident near Rochester, Minn. on Dec. 10, 1956. She and five other teachers were returning to Cannon Falls, Minn. after a Teachers College course at Rochester. Miss Helgemoe was born on March 27, 1931. She was graduated from Winona State Teachers College in 1951, and had taught at Caledonia, Minn. and Spring Grove, Minn. before coming to Cannon Falls. She had served as treasurer and president of the Fillmore Circuit LDR, and was always active in the work of the church. She is survived by her parents, Mr. and Mrs. Arthur Helgemoe, and one brother.

Albert H. Amundson of Sioux City, Iowa died on Jan. 10, 1957 at the age of 69. He was a son of Mr. and Mrs. Mikkel Amundson, a pioneer family of Sioux City and St. John Lutheran Church. He is survived by his widow, a daughter, Mrs. Olive Montgomery, and a sister, Mrs. Anna M. Carpenter.

John H. Lee, a member of Washington Prairie Lutheran Church near Decorah, Iowa, died on Jan. 7, 1957 at the age of 77. He is survived by his wife, the former Ida Wilson, five daughters, one step-daughter, and two sons, one of whom is Milo E. Lee, pastor of First Lutheran Church, Renville, Minn.

Mrs. Knut H. Huset (Justina Fredericksen) of Minneapolis, Minn. died Dec. 12 at the age of 94. Funeral services were held at Bethel Church, where she had been a member since 1920. Mr. Huset died in 1932. She is survived by one son and one daughter.

NOTICE

Lutheran Church Productions, Inc. announces that April 15, 1957 is the closing date of the 16mm release of the "Martin Luther" film. This is your last chance to obtain a 16mm copy of this film! Almost 3500 prints of the film have been released.

The film may be purchased through Augsburg Films, 425 So. 4th St., Minneapolis 15.

The "Martin Luther" filmstrip and record will continue to be sold at $10.00 (or $5.00 for each item separately).

Announcements

Wanted: A farm-type radio powered by a 6 volt storage battery, preferably with short wave bands. Please answer by Air Mail: Rev. Norval Hegland, Teller, Alaska.

Old pews available. Write A. L. Rustad, First Eng. Luth. Church, Faribault, Minn.

Stamps of all kinds wanted for chronic patients in Holland. Please write to Mr. J. Jense, Casper-Fagelstraat 9, Delft, Holland.

For sale—enlarged and revised cookbook of First Lutheran Church in Albert Lea, Minn. Order from Mrs. L. R. Lilja, Albert Lea, Minn.

Free to any church that will come after it, a whole set of chancel furniture: pulpit, altar and altar rail with kneelers, and altar painting. Contact the Rev. Allen E. Nelson, Roland, Iowa.

Correction. In the first item under "Scouting Briefs," page 115 of the Jan. 29 issue, it was stated that there are 65 Scout units in the ELC. The figure should, of course, have been 650.

Changes of Address for ELC Pastors

Jos. A. Belgum, 408-8th Ave. S., Fargo, N. Dak., 2-1-57

E. C. Eid, 101 Townsend Dr., Easley, S. Carolina, 1-1-57

M. J. K. Fuhr, 1200 Tongass Ave., Ketchikan, Alaska, 2-1-57

G. Gabrielsen, 608 LaCrosse, Spokane, Wash., 1-11-57

J. R. Groettum, 1322 Glourie Drive, Houston 24, Texas, 2-1-57

Warren L. Heggem, 11400 Wayzata Blvd., Minneapolis, Minnesota, 2-1-57

Laurel O. Johnson, Mission Lutherienne, Isoraka, Tananarive, Madagascar, 1-20-57

Walter E. Kienberg, Bowdon, N. Dak., 2-1-57

Oscar Laaveg, 4707 48th St., Camrose, Alta., Can., 2-1-57

V. G. Mostrom, Volin, So. Dak., 2-1-57

L. L. Peterson, Hanlontown, Iowa, 2-1-57

Russell A. Peterson, Mekinock, N. Dak., 2-1-57

Joel Rustad, Rt. 1, Milan, Minn., 1-18-57

C. O. Satre, 4717 10th Ave. S., Minneapolis 7, Minn., 1-15-57

S. O. Shafland, 10324 9th N. W., Seattle 77, Wash., 2-1-57

T. C. Thorson, New London, Minn., 1-6-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

400 acre stock and grain farm in N So. Dak. 170 acres in field, balance pasture. 9 room house; barn 66x32 ft.; granary 32x32; hen house; sheep shed 24x40. 1 mile from school; 5 miles from good town. Priced to sell. Spring possession. 499-1A

662 acres in NE So. Dak. Good house; barn 46x28 ft.; hog house; granary; hen house; cattle shed; 150 acres in field; Lutheran community. $25 per acre. Spring possession. 499-2A

320 acre farm with fair improvements, in W Minn. to settle an estate. 100 acres in field, balance in pasture and alfalfa. Lutheran community. Near hard surface hwy. 499-3A

160 acres without bldgs., in Grant Township, Roberts co., So. Dak. Best soil and locality very good; on hwy not far from town. 499-4A

160 acres; all new, modern bldgs; 97 acres in cultivation; good hwy; 1½ mi. from town; spring possession can be had; sell with full equipment. Located in So. D Poor health is the reason for selling. 499

400 acre farm in cent. Minn. Luthe community; 2½ mi. from good town wit Luth. churches. 360 acres in one field; 6 ro modern house; barn; 2 silos; hog ho chicken house; granary, etc. $75 per a 499

200 acre farm in Clay Co., Minn. Ho granary; machine shed; chicken house; bro er house; 2 good wells. Easy terms. 499

320 acre farm in Lac qui Parle County Minn. House; large barn; 2 silos; 2 combi tion granaries; corn crib; hog house; house; dble garage. Lutheran Commur 499

40 acre farm near Osakis, Minn. Goo room house, 34x70 barn; silo; garage; chic coop; granary; machine shed; 2½ mi. f town; ½ mi from paved road and sch REA. 499

160 acre farm in Clearwater Co., Minn. acres in alfalfa; about the same in fi rest is pasture and brush land. Good ho barn and well; on graveled road, 3 m from pavement; mail and school bus ro Price is reasonable. 499-

Businesses

Roadway Cafe in So. Dak. Doing a g business. Priced to sell. 499-

Good live newspaper and job shop cent. Minn. New, modern bldg and g equipment. Served by 5 blacktop hwys; sch and creamery. Owner is retiring. 499-

Gen. merchandise store in NE Iowa. service grocery store; 2 gas pumps; house. Store bldg 24x48 ft., with ne decorated apartment above. Reasonably pri Across from Lutheran church on bus ro 499-

Implement IH, no blue sky or used eq ment. Good parts and labor volume. In tory and equipment less than $20,000. Vol over $100,000. Low rent. Lutheran commu in SE Minn. 499-

18 room rest home in SE Minn. F equipped. All rooms full; all in good dition and clean. Possession at once if desi Price: $16,000. Very good terms can be ranged. 499-

Half-Price Bargain!

DELUXE GREETINGS

BIRTHDAY • ALL OCCASION • GET-WE

We are closing out the 1956 series of do boxes in the All-Occasion grouping. The ca are truly beautiful—special folds, die-cuts, uni finishes. Also includes a full-color reproduction Sallman's "Head of Christ" painting. 21 ca in each box—similar designs, but sentime changed to fit the different assortments. 4¾x5¾. Formerly $1.00 each. With Script Texts.

No. G3756—All-Occasion 50c
No. G2756—Get-Well 50c
No. G1756—Birthday 50c

Augsburg Publishing House, Minneapolis 15, Minneso

Gas station for sale. Will consider real ate as part payment. Gross sales for 1956 r $74,000. Located in cent. No. Dak. in y of 10,000 on hwy No. 10. 499-16C
Grocery store-meat market. Self service. mplete modern equipment; walk in cooler; rigerator dairy display; vegetable display, . Good corner location. Lutheran com- nity in NW Ia. Price: $6500 for bldg and tures. 499-17C
Nursing home in W cent. Minn. county t town of 7,000 pop. (4 Luth. churches). me is fully equipped for 11-12 patients d licensed; always a waiting list. 499-18C
Grocery store for sale in midwestern Minn. ilding and store fixtures can be rented. ventory about $6,000. Living quarters at- hed; ideal for couple work. 2 Lutheran urches; on main highway. 499-19C
Excellent income property for sale. 2 com- rcial lots, also adjoining lots, in small . Dak. town. Owner must retire. Will sell real bargain. 499-20C
Ladies and children's ready to wear shop good bldg, reasonable rent. Located in theran community in cent. Iowa town. 499-21C
Grocery business plus meat department for e in S Montana town. Fully equipped. dg is 21x60 ft; warehouse attached 21x75 Gross sales $70,000. 499-22C
Dry cleaning business in Turner Co., town So. Dak. Population is 1200. Building may leased. 499-23C

FOR RENT

omes

A sleeping room; furnished in maple; for or 2 men or a lady. Located on Bryn-Mawr sline, Mpls. 10 minutes to loop. 499-24B
1-bedroom apartment for rent to be shared th another girl. Newly decorated; bedroom s 2 closets plus twin beds. $27.50 per onth and approximately $5.00 extra for ilities. If party desires board, price would $55.00 per month. 499-25B

WANTED TO RENT

omes

4 nurses want a furnished 2 bedroom apart- ent near the University area or Riverside ea. 499-26B
Wanted an unfurnished, 2 room and bath artment with stove and refrigerator fur- shed. Preferably in a private home near thlehem Lutheran Church. 499-27B

POSITIONS WANTED

Lady desires office work—filing and typing general office work. 499-28D
Housekeeper desires position in Minneapolis on a farm. Children are desired. Will also day work and ironing as well as baby ting. 499-29D
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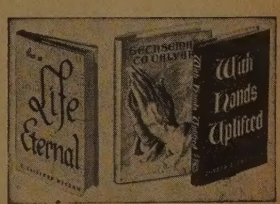

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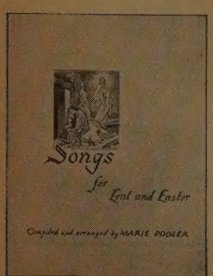

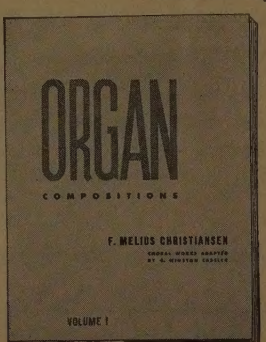

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